The Christian Community

A JOURNAL OF COMMUNITY RELIGION

PROPERTY OF
Butler University
JL 27 '34
LIBRARY

JULY 21, 1934

YOUTH NUMBER

"AN AMERICAN GALAHAD"

IN THE NEXT ISSUE: — Merging The Christian and The Community Churchman. Blue Prints of a Better Church—Albert W. Palmer. Flaming Youth Grows Older—Joseph Myers. Washington and the New Deal—O. J. Randall. Human Nature Being What It Is—N. A. McCune. Challenge of Community Religion. Human Nature and the Divine Society—H. Lincoln MacKenzie. The Passing Show—John R. Scotford. Correspondence from France; Switzerland; Oberammergau; England. Editorials. Story of Service. Religious Digest. Book Reviews. Poets.

The Community Church Workers of the United States of America, (Inc.)

1302 Chicago Temple, 77 West Washington Street, CHICAGO, ILLINOIS

President
Rev. R. Carl Stoll, Snyder, New York

Vice-President
Rev. Carl S. Weist, Mount Vernon, N. Y.

Executive Secretary
Rev. Richard E. Shields, Chicago, Illinois

Treasurer
Samuel R. Guard, Spencer, Indiana

BOARD OF DIRECTORS

Rev. Barclay Acheson, New York, N. Y.
Rev. Gilbert Counts, Lakewood, Ohio
Rev. John Codd, Mattoon, Illinois
Rev. E. H. Gebert, Longview, Wash.
Rev. W. E. Grove, Tipton, Mich.
Mrs. Burris A. Jenkins, Kansas City, Missouri
Rev. Orvis F. Jordan, Park Ridge, Ill.
Rev. H. L. MacKenzie, Great Neck, L. I., N. Y.
Rev. N. A. McCune, East Lansing, Mich.
Rev. Clyde McGee, Chicago, Ill.
Rev. Joseph Myers, Kansas City, Mo.
Rev. Roy J. Schramm, Hartford, Conn.
Professor Alva W. Taylor, Nashville, Tenn.
Rev. Cliff Titus, Joplin, Mo.
Rev. M. W. Van Tassell, Buffalo, N. Y.

ADMINISTRATIVE COMMITTEE

John Codd
Orvis F. Jordan
Clyde McGee
Joseph Myers
M. W. Van Tassell
R. Carl Stoll, ex officio
Samuel R. Guard, ex officio
Richard E. Shields, ex officio

OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members In Every State
Service Bureau for Churches and Ministers Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Beyond Fundamentalism and Modernism

George W. Richards, Scribner's pp. 333

The sub-title of Dr. Richards' volume is "The Gospel of God," and around this central core or concept he builds his theological system. The reader familiar with Barth and Brunner will find much to remind him of these two theologians, both as to method and as to mystical concept.

Dr. Richards, president of the Theological Seminary of the Reformed Church in the United States, prefers in this volume to be known as Professor of Church History, a position he has held for thirty-five years. He is well-known as a devout, scholarly conservative, a reputation which this book will sustain.

Men cannot find God. He reveals Himself to them. They must heed the call and obey. Any other approach to God than that of anxious listening for the divine voice is heathenish, pagan, humanistic. Dr. Richards finds this to be a universal truth after an examination of nature, the Bible, the Law, Theology, Sin and Salvation, and Jesus in His relation to God. No one would accuse him of inconsistency in advocating this view.

He eschews fundamentalism as not accepting the results of biblical criticism and modernism as aiming to humanize Christianity. Those who distrust democratic institutions and disparage the human intellect, will find great comfort in such a view of God and His gospel. Perhaps the world is ready for a God corresponding to its Mussolinis, its Stalins, its Hitlers. Well, here He is. Obey Him.

W. A. HARPER

Nazi Means War

Leland Stowe, McGraw-Hill Book Company, New York.

That the Hitler movement "has increased inestimably the probability of another war in Europe at any time within the next five to fifteen years," with the admission that many competent observers would reduce the time to from three to five years, is the conclusion of this Paris correspondent of the New York *Herald-Tribune* who went to Germany to investigate. Mr. Stowe says that there are more than 1,000,000 men in uniform in Germany today, in addition to the 100,000 Reichswehr allowed by the Versailles Treaty. These consist of 140,000 Prussian police, 460,000 "Brown Shirts" (Hitler's private army), 200,000 "Black Coats" (the "elite" of the Brown Shirts), 200,000 Steel Helmets, and 230,000 Labor Corps, all of whom are organized along familiar Prussian military lines, and are capable of mobilization in short order.

Every motor car owner in Germany is by law a member of the motor corps and may be drafted for service. Germany is full of marching men. The Hitler Jugend takes in boys as young as seven years of age and teaches them military science. School boys have been observed practicing throwing hand grenades under the direction of an instructor. Motor roads are being constructed between strategic points, reserved for transport only. But Mr. Stowe concludes that while Hitler talks for peace now—and actually wants peace for the present—all these activities are directed toward the coming of Der Tag. Two of his three possible solutions to the problem seem at this writing definitely out and his third—economic collapse of the Reich—does not seem likely.

If we are to keep out of the conflict when it comes he thinks we must be prepared to make our neutrality more effective than we have ever done before. We must give up our doctrine of the freedom of the seas and restrict our shipping to keep out of danger areas. We are even now supplying some of these countries with war materials and thus helping to bring war nearer. We can keep out of war, but to do it we must also keep out of war profits.

JAMES A. CRAIN

Christ In The Hospital

The long white corridors are still
Except for a troubled sigh,
The lights are dim; in the quiet dusk
Lonely and sad we lie.

Once His body was twisted with pain
His Spirit in anguish untold.
He bore the sorrows of all mankind,
Our burdens are centuries old.

We feel He walks these halls again
As He walked Judea's hills,
Tender and marvellously wise
In the healing of human ills.

LESLIE SAVAGE

PROPERTY OF Butler University LIBRARY

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

The Christian Community. A Journal of Community Religion published by The Community Church Workers of the U. S. A., Inc. Issued twice a month except during the summer. Publication dates—7th and 21st. Publication office—Spencer, Indiana. Editorial and Executive office, 1302 Chicago Temple, 77 West Washington Street, Chicago, Illinois. Entered at the Post Office at Spencer, Indiana, as second class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized May 18, 1923. Richard E. Shields, Editor. Contributing Editors: Burris Jenkins; Joseph Myers; Orvis F. Jordan; R. Carl Stoll; Carl S. Weist; W. J. Lhamon; Alva W. Taylor; N. A. McCune; E. Tallmadge Root; John R. Scotford. Subscription price, $1.00 per year. Single copy. 10 cents. Send all checks to The Community Church Workers of the U. S. A., 1302 Chicago Temple, Chicago.

Vol. I. July 21, 1934 Number 3

Medical Missions Progress

THE announcement just made of the centering of the work of medical missionary work to serve the various Boards in place of the de-centralized offices is further evidence that the Laymen's Foreign Missions Inquiry was not without results.

Dr. Edward H. Hume, Executive Vice President of the New York Post-Graduate Medical School and Hospital, has agreed to take the executive directorship of this office if and when funds are raised to underwrite it.

Dr. Hume has a long and distinguished record as a medical missionary and has recently resigned his important post. He is also Chairman of the Board of Trustees of Yale-in-China.

Dr. Hume is en route at present to the Orient.

When Professor P. A. Wadia, Dean of the Faculty of Arts of the University of Bombay, addressed a meeting of Community Church Workers in Chicago, he himself a Parsee, acknowledged with enthusiasm that there was a real need for medical service especially extended to the outlying villages of India. This he considered one of the greatest services which could be rendered by the Christian mission in India.

Some of the activities which this Central Medical Office will perform are:

First, to aid in unifying procedure for securing recruits and to give counsel to those preparing for medical service. Second, to be available for the study of complex problems of adjustment on the mission field, both individual stations and the broader policies. Third, to lead in presenting in a unified way achievements of medical missions to the medical profession in North America. Fourth, to relate medical work to the governments of the several countries where it is conducted, that is, licensing, customs and other matters. Fifth, to study continuously the work of medical missions adjusting to changing social and religious environment in each land.

The Foreign Missions Conference of North America has approved the report. It has also been approved by the Executive Committee of the Modern Missions Movement. It only remains to be consummated.

Any Letter From Any Town

WE ARE in receipt of a letter. It is from the Reverend Mr. Minister from Golden City, Any State, and reveals so much we quote it:

"Golden City is a progressive little town of about 1200 people. Its citizens are practically all Protestants and of American birth. Their interests and viewpoints are to an unusual degree the same. In nearly every way you find about as fine a spirit here as in any town you could find anywhere. There is a fine united community spirit and worthwhile community enterprises are continually being fostered. In previous years they worked up one of the finest chautauquas. The best talent came. They have one of the finest school plants in southwestern ———. They have a community fund for music, relief and books. *But* right alongside of all that there are three churches in the town and therefore three distinct and irreconcilable groups. There is a Congregational, Christian and Methodist church. The fine community spirit comes to a halt when it comes to religion. A town that does not have much of a community spirit will not attract much attention if it has denominational rivalries but it is different here. I feel sure that the community spirit could be made to carry over into religion if it were not held back by denominational district men and ecclesiastical pressure from a distance. Sometimes I feel downright guilty."

What do you think is the cure for all of this? We wonder that the town does not rise up in their own way and change this situation. Or is it possible that religion of the community type and purpose will have to get itself worked out in that community by ignoring the churches and going around the officials and even some of the local ministers? We invite your correspondence for suggestions and advice for this minister of Any Town, Anywhere. (The letter is a bona fide letter that is dated July 9th and is postmarked with a town in the Middle West.)

Young Man, What Next?

COLLEGE, and High School is over for the season and vacation is filled up with trips, visits, small jobs, resting and getting the feet on the ground. What are you going to do? Do you have a job? If so is it worth all the expense and time and energy you have put into your education? Remember those Commencement orators who told you to "pioneer," "hitch your kite to stars," "launch out into the deep," "Nothing too much," "know thyself" and all the other trite and inane suggestions usually made to youth about this season of the year. Now, frankly had it ever occurred to you to find out if you had any real philosophy or life-direction worth putting to work? Is it even required that you be "given" a job? There are not jobs enough to go round under present conditions and why did they let you believe there would be? There are too many of you on the hands of the world already. That is the plain unvarnished truth and it will be a long day before everyone of you will be needed to do the day's work. You are under challenge to change all of that now. Take a last long look at your old economics and regular courses and dig in. Surely with abundance the world has never known, machinery enough to dig a ditch across a continent, books and ideas enough to start "the new day" you have challenge enough. "And the young man went away sorrowful."

Oberammergau

IN a little town nestled in the southern part of Bavaria under the "reign of terror" of the Hitler regime is being enacted The Passion Play. Notice the contrasts, military and dictatorial power, slaughter and bloodshed, elsewhere in Germany; here a peace loving people trying to atone for the mistakes of others by holding up before all the world "The Prince of Peace." Teachings of Jesus Christ, humbly presented and accurately played by people who have lived the parts for generations, bring tears to the eyes of worn and weary travelers. Among that group are sitting some who are sending us eye-witness accounts of this the tercentennial production. The "drama of the ages" will go on and be seen by countless generations yet unborn long after Hitler and his dictatorship will be lost in the obsolete tomes of history. Hic signo vinces!

Christian Internationale

A LITTLE booklet by this title has just been placed in our hands by a kind friend. It is "A study of the World Community of the immediate future" and The Committee on Missions in the World of Tomorrow (347 Madison Avenue, New York City) has produced it. The editor is Raymond P. Currier. It is a gold mine of salient points in the present world situation. It rings a challenge to youth of the future that is big and broad and consistent with the present thinking of youth. Young man, read The Christian Internationale. If your faith has waned in the future of the out-reach of the Christian message or the changes necessary to accomplish any lasting results, you cannot afford to miss using this little bombshell of good pyrotechnical colored display. It carries appropriately on the front cover, title page in "red." Nothing we can mention to the young people in this Youth Number will be half so important as getting and reading this booklet of 88 packed-full pages.

Fraternizing

Christ in his thoughtfulness,
Pondering men's scornfulness,
Told them a parable!
Of a Samaritan;
Hated and frowned upon,
Doing a deed of good
Showing real brotherhood—
Oh! what a stir there was
Oh! what a whispering—
"Christ was no patriot!
Failed to hate foreigners,
Prated of brotherhood."
Now we his followers
Laugh at the Pharisees
Smile at their scornfulness
Toward other Nationals.
But! what a whispering
Spreads when a daring one
Shocks us by speaking well—
Praising some hated ones.
How we still crucify
Seekers of brotherhood!

LESTER M. ELLIS

Drift Of The Day

London, June 27, 1934

NOT at all unbelievable that war might break out any time between the United States and Great Britain. A real cause for it exists.

So thinks and says Lord Lothian, formerly Phillip Kerr, (pronounced Carr) who is said to know America as well as Lord Bryce used to know it. Phillip Kerr—he will always remain Phillip Kerr to those of us who knew him as Lloyd George's secretary during and after the war—why did he ever change so well known a name? It's a way they have over here, that's all. Phillip Kerr looks well these days, nearly or quite six-feet, smooth shaven, with clean-cut features, and lively, sparkling eyes, growing portly and impressive, not so nervous and almost jumpy as he was after the Paris peace conference. They say he went to pieces and thought he'd never be well, until he embraced Christian Science. Lord and Lady Astor did, too, to whose country home of Cliveden we are going on Friday for a garden party. Phillip Kerr now approaches the appearance of the rosy and hefty titled Englishman, every inch and every pound a lord. He is touted strongly in London as the next Viceroy of India.

WELL, he told us today, a small group, that of course ninety-nine per cent of us and the same percentage of English would start back aghast at the idea of war between the two halves of the English-speaking world, would declare such a thing insanity, unthinkable, preposterous. But, he said, it is not at all unthinkable, and the real and sufficient cause for such an explosion lies in the "freedom of the seas." Of course, said he, nobody ever wants war; everybody thinks his own nation peaceable and peace-loving; but wars come to those who don't want them. Forces beyond their control drag them in; and there can never be a world war which will not drag in the United States and Great Britain. In fact he defined a world war as one in which either of these two halves of the English world is engaged.

SUPPOSE either one went to war with a great power. It would immediately begin the blockade of the enemy's ports with its navy. It would stop and search even the ships of the other English-speaking country. Nothing on earth could keep either one or the other from using its navy as its weapon of offense in a blockade. That is the traditional policy of both countries. What would happen if the English navy searched American ships or the American navy searched English ships? Just exactly what happened before in 1812 — war. Nothing on earth could stop it. The commercial nerves of both nations ray out to the ends of the earth, into every port "where the world-end steamers wait." Step on those nerves, and the shock would run up the backbone of either nation to the brain at London or Washington, and the reaction would occur in the nature of an explosion that might destroy civilization. For it is only between these two nations that a war of such magnitude as to destroy the earth, with the modern weapons of wings and poison-

gas, could occur. Nobody would want such a world war; all on both sides would agree that it would be suicidal, fratricidal, insane, unthinkable; but it might come overnight, for both nations believe in the freedom of the seas, the right to go and come upon them as they please and to trade unmolested where and when they please.

Since the situation looks quite threatening in one or two other quarters of the world, it looks threatening to and between the English-speaking nations. Up to 1933, the danger of a second world war did not seem great. Nations were too weary, exhausted, disillusioned to fight. Now, however, things are changing rapidly. We have seen them change in the Far East. Now we are watching with beating hearts the change in Central Europe, where Germany is demanding to be allowed to arm, and is arming. Lord Lothian did not seem to believe the explosion could long be deferred; and he is sure that one or other or both halves of the English world will tumble into the conflagration, maybe both on one side, maybe one on each, which would burn up the world.

HIS remedy, his preventive, is some kind of backing up of the Kellogg pact, some kind of understanding, as universal as the adoption of that pact "never to use war as means of national negotiation," that the nations will consult, confer, meet in one assembly to discuss differences before fighting over them. He does not believe that such an assembly now exists. The League of Nations does not fill the bill. He does not believe the United States shows the slightest inclination to enter it. And he considers no world-assembly adequate without the United States. Furthermore, the League has lost ground rather than gained, of late. He proposes therefore, in some manner, to implement the Kellogg-Briand pact, in such fashion as to make it more than a good resolution. He did not outline plans in detail. He only challenged the statesmanship of the world by handing out a task big enough for its best brains. Yes, Phillip Kerr, or Lord Lothian, a big man for a long time, has grown bigger.

BURRIS JENKINS

Comments

"The first issue of THE CHRISTIAN COMMUNITY has a very pleasing format, and its contents are such as to give promise of a periodical with a real influence in behalf of community religion."

David R. Piper, Elgin, Illinois.

"I like the first number of THE CHRISTIAN COMMUNITY very much."

Herbert L. Willett, Kenilworth, Illinois.

"I just read last night the first copy of THE CHRISTIAN COMMUNITY and am very much pleased with it."

Percy R. Hayward, Hinsdale, Illinois.

"I was interested in seeing your new journal, THE CHRISTIAN COMMUNITY. It makes good reading. It will fill a big place in the field of religious journalism."

Walter Van Kirk, New York City.

"I congratulate you on your first issue. I want to be a subscriber of course."

W. J. Lhamon, Columbia, Missouri.

"The first copy reached me in the hospital. I have positively devoured it."

Mrs. George F. McKim, Kansas City, Mo.

"THE CHRISTIAN COMMUNITY will bring new and abundant life to the hearts and souls of people everywhere."

Andrew P. Burton, Rochester, New York.

"The first number was very attractive and promising. Success to you in the venture."

Alva W. Taylor, Nashville, Tenn.

"Thanks for the paper. I am much interested in your project."

Mrs. L. M. Klintrup, Mt. Lakes, N. J.

"As a gesture of goodwill, I am renewing again at this time. Best wishes for your new enterprise. Hearty commendation for your first issue."

Wells H. Fitch, Riverhead, Long Island.

"The first issue is very attractive. To judge from this splendid issue the merger was an excellent move."

Genevieve Schneider, Executive Editor The Intercollegian and Far Horizons, New York City, N. Y.

"The new paper looks swell, congratulations."

Oliver C. Weist, Bronxville, New York.

"God bless you in your Community Church work. I read it through and through."

E. F. Lester, Chicago, Illinois.

"This is a real paper, biting articles and well printed. One can read it easily."

William Wallace Illiffe, Chicago, Ill.

"First issue fine. Editorial great. You see I have read it from cover to cover."

Warren P. Edris, Mountain Lakes, New Jersey.

"I will endeavor to interest friends in THE CHRISTIAN COMMUNITY which I consider excellent."

Prof. W. A. Harper, Vanderbilt University, Nashville, Tenn.

Who's Who

"An American Galahad" is produced by permission of Dorr News Service, New York City. The artist is Evelyn Longman Batchelder. Cut by International Council of Religious Education.

Burris Jenkins, author, traveler and minister, Kansas City, Mo., is spending the summer in Europe. Dr. Jenkins will write additional articles from Europe.

Sherwood Eddy, world Christian Statesman, author of many books. This sermon was taken stenographically at Community Church, Kansas City, by Miss Jewell Childs.

A. Ritchie Low, Minister United Church, Johnson, Vermont.

Percy R. Hayward, Chairman Board of Editors, International Journal of Religious Education, Director of Young People's Work, member Union Church, Hinsdale, Illinois.

John Clarence Petrie, minister Unitarian Church, Memphis, Tenn., Correspondent of **The Christian Century.**

William Sherman Minor, A.B. Washington and Jefferson College, D.B. University of Chicago, Candidate for doctorate, and assistant to the Dean of the University of Chicago Chapel.

Kenneth W. Porter, author of "John Jacob Astor," editing a volume of early New England Shipping documents, member of council of The Community Church of Boston, Mass.

Cliff Titus, member Missouri Senate, minister Community Church of Christ, Joplin, Missouri.

Emerson O. Bradshaw, Secretary Department Christian Education, Chicago Church Federation.

James A. Crain, executive secretary, Board of Temperance and Social Welfare, Disciples of Christ, Indianapolis, Indiana.

Miss Leslie Savage, writer of poetry, Rochester, New York.

Laura Boyd Shallenberger, Atlanta, Georgia, contributor to Poetry World, Sonnet Sequences, Versecraft, Detroit News, Popular Poetry.

W. A. Harper, Department of Religious Education, Vanderbilt University, Nashville, Tenn.

Lester M. Ellis, Wichita, Kansas, occasional writer of poetry.

Burnham Eaton, the poet's pen name; her home is at Newtonville, Massachusetts.

Dorothy A. Linney, lives at Santa Fe, New Mexico.

Pure Religion And Youth

by SHERWOOD EDDY

James: 1-27: Pure religion and undefiled before God and the Father is this . . . .

PURE religion and undefiled before God is what? Is it a creed of correct opinions, or an orthodox belief? Is it an emotional experience or happy feeling? Is it a form of ceremony or sacrament? Is it an outward social service to improve external conditions? Or is it, as the text in James implies, character and service in the love of God and men; something personal and social, following Christ in the way of life, to love God with all our hearts and our neighbor as ourselves?

Why Religion

Someone may say, especially those of the younger generation, "Why religion anyway?" I find religion today opposed, challenged or persecuted, as in Soviet Russia where it is counted as an opiate. I find it in the ranks of youths who have become cynical. They belong to that "lost generation," as they call it in Germany. I found them living in shacks outside Berlin, educated, but society had no jobs to give them, as the war had wrecked and destroyed the old world. There are some of that younger generation today who have not found the full meaning of life, who have an aversion to religion. "It is out of date; it is superstition; it is reaction."

But as I look at the centuries and the years and not at the hours and the days I find religion is almost inescapable, the central stake in all moral human living. I find mankind always rises in at least four great achievements—in social organization in the family, the clan, the city, the state and the nation; in science to control his environment and improve his life; in art, in music, to beautify, to harmonize and rejoice his life; and in religion, to integrate, to unite, to relate his life to his source within and to its end without, to God within and to his fellowmen without.

The Whole of Life

NOW you can get on without religion, without art, without science, without education, without social organizations. The animals do. Some of the men in the trenches did during the war. If religion is the whole man and man seeking the whole of life, to relate that life to its source and to its end, to see life steadily and make it whole and abundant, joyful and meaningful and useful, then I find religion the very heart's center, and without it life would be crippled and maimed, and I confess, dreary.

Religion came to me fifty years ago, for I am 63 now. It came to me as a boy in Leavenworth as a simple, personal experience. I had to receive it, like the rest of life, second-hand, from the older generations. They passed on the best they knew. I believed that God was my father, that Christ was my savior, and that life was his free gift; though I could not merit or deserve it, that by simple trust I could enter into a glad sense of sonship, and I did fifty years ago. But I thought that was all. I had a personal, possessive, selfish salvation, or something that people called that. They had left out a whole world of human needs, of suffering, service and opportunity.

Personal

Forty years ago came the second step. Religion was not only a personal experience. It was meant to be a universal experience. It was something for all men, East or West, rich or poor, black or white. It was something to be shared, to be passed on. It was a missionary gospel to be carried to the ends of the earth. I went out as part of that great missionary crusade when fifteen thousand students from Yale, Princeton and the state universities of the United States and Canada went out to India, China, Japan, Africa in that great missionary crusade with their watchword, the evangelization of the world in this generation. I went out to India.

I never did anything worth talking about myself, but I have seen God working his mighty works across India and China and Europe. For forty years almost I have been a kind of rolling stone. I have an old faded photograph of my best friend in India, the first man I met there. He was a boy from an outcast people. His people for one thousand years had been devil-worshipers, shut out of the temples of India. They couldn't enter into even the worship of the gods of the Hindus. I saw God working in that boy's life. I remember one night when he went out and shed bitter tears under the palm trees on the seashore to think of foreigners coming to his country to serve while his own native people were asleep, were dead. He founded their first missionary society to carry the gospel of God's goodness out to their own people. He gave up his work and chose the most degraded savages in India. They were outcasts and robbers. They literally got drunk every night in the year. Men, women and children drunken robbers in ignorance and superstition. And this man chose these degraded filthy outcast savages as his need. They were so low I didn't expect to see any fruitage and sorrowfully I said goodbye to him, never expecting to see him again. It was a beautiful gesture.

WHEN I saw him next, he was being consecrated as India's first bishop in the great cathedral in Calcutta, while there were dozens of bishops from Oxford and Cambridge, behind them a thousand years of Christian civilization and education in religion; behind him a thousand years of dirt and devil-worship and degradation. Today he is the leading bishop of India, Bishop

Azariah. When I went back the last time to his field I found, where I had expected to see no results in my lifetime, something like 200,000 baptized converts gathering on Sunday morning in worship; but more remarkable, tonight, tomorrow night, every night this week, every night this year, as last year, or next year, over a hundred thousand of them will gather to study the New Testament and to conform their lives to the life of Christ, lifted up above drink and savagery, their children in schools and colleges in a Christian civilization. So great has been the moral miracle and up-lift of these people. Now, I am not ashamed of such a gospel. It is the power of God to change people, East or West, the individual or society. I have seen God working his mighty works like that. It came to me as a missionary gospel and I thought that was all.

Thirty-seven years ago, on a Sunday morning like this, I came to the darkest day in my life. I had gone out to India with high hopes and great enthusiasm, but I was broken down. I had nervous prostration. I had failed, failed in my inward life and in my outward service. I was unable to sleep at night. I tried to rebel. It was no use to go down to the church that Sunday morning. I had nothing to say. I got down on my knees to pray. I cried to God out of my distress on that Sunday morning in November, 1897. Thirty-seven years ago one word in that old book changed my life forever. It was a simple word said to have been spoken by Jesus to a woman by a well nineteen centuries ago, something like this, if I may paraphrase: "Whoever drinks of the water of this well will thirst again, that is, who drinks of the waters of wealth, or pleasure, or power, or knowledge of the world and of the flesh—these things do not satisfy; but whoever drinks and keeps drinking of the waters of life that I shall give him, the life of God in the soul of man shared with his fellowmen, whoever drinks and keeps drinking of this water of life shall never thirst again. It shall become within him like a well, like a spring, bubbling up forever unto everlasting life."

I THOUGHT that would be wonderful, never to thirst again, never to be discouraged, but I thought it wasn't for me. For all my Christian life had been up and down, encouraged and discouraged, a victim of outward circumstances and of inward fear. Then came the thought, "Could I live today, could I trust today?" Yes, I could do anything for a day—and I have to live but one day at a time. As the poet said,

"Greatly begin; though thou have time
But for a line,
Be that sublime.
Not failure but low aim is crime."

As John Wesley wrote in the flyleaf of his Bible, "Live today."

That Sunday morning thirty-seven years ago I began to try. I say "try." I have made a poor fist of it since. There has been much failure. If it would do anyone any good I could tell that long story, but something happened that day that I can't quite account for, for that old thirst never came back into my life, not for an hour. Not one hour of discouragement these thirty-seven years. Never satisfied with myself, God forbid, or with my service or my substance—that wasn't my

GIOVANNI BELLINI MADONNA AND
The Art Institute of Chicago

portion. The eternal God was my portion now, that inner fountain of life. The old thirst never came back, and if I see you thirty-seven years from today, or even thirty-seven thousand years from today, I believe (I can't prove that) that I shall never thirst again, so long as I keep drinking of that inner fountain of life and joy—the life of God in the soul of man shared with his fellowman. It came to me as a satisfying experience thirty-seven years ago.

I thought that was all. I thought that was pretty near Heaven. Then came the world war, and I saw the war as the symbol of the war of strife that was below it. There was something wrong with the whole world. It was a war of strife between classes, such as I saw in Toledo just recently with shooting and gas bombs and the national guard called out to shoot the workers, a strike between classes, rich and poor, capital and labor, employer and employee, a strike between races, white and black and yellow and brown, a strike between nations breaking out into war. We needed something that could come to grip with this whole world, that could in time solve its problems, not only a little personal, selfish, possessive salvation that could save me, while the whole world is hungry and in slums for the whole world, that could meet its needs? And at last it began to dawn on me that religion was not just a personal experience, not just a missionary or universal experience, not just a satisfying experience.

(Continued on page 19)

Will Youth Build A New World?

by P. R. HAYWARD

WE need a new world. There is no doubt of that. Even a few surface looks at the one we now have and what it does to people is enough to convince anyone of that fact.

We need *new persons.* This must provide for "the development of the total personality in response to God, commitment to Christ as Savior and Lord, personal evangelism, concern for other persons."**

We need *a new home.* This means "a home in which the possibilities of each personality are fully recognized, the cooperative spirit is dominant, and the preparation of youth for Christian marriage is a conscious objective."

We need *a new church.* This must provide for "new persons banded together in actively accepting responsibility for the coming of the Kingdom."

We need *a new community.* In this there must be "opportunity for abundant living and taking account of the new person as he affects the social and economic situation in which he lives, including such problems as the social order, liquor, race and the like."

We need *a new nation.* Providing for the solution of these problems in the national field.

Finally, along with all these, and as a result of them, we need a *New World.*

Easy To Say

These things are easy to say. They can be said under such circumstances that they mean little or nothing. They have recently been said in a way that makes them mean much.

They were said in February by the professional leaders of young people's work of the various denominations, state councils of Christian education and other Christian youth agencies of the United States and Canada. They were said again in March by a much larger group of leaders of youth called together by this first group. They are being said this summer by thousands of young people in summer conferences and camps held all over the continent by these agencies; at these gatherings of picked youth, the ideals and plans of this youth movement will be discussed, adopted, and made a part of the program of all these agencies.

These things were said the last week in June by the 150 members of the Christian Youth Council of North America. The once-in-four-years session of the Council was held at Conference Point Camp of the International Council of Religious Education, Williams Bay, Wisconsin. It lasted five full days.

**Quoted portions are from the statements prepared by the Committee on Religious Education of Youth.

Compassionate

When facing God upon His throne
Will I be frightened there alone?
And will He sternly say to me:
"Salute your King—incline your knee?"

Oh, I believe a smile will steal
Across His face and I shall feel
Him gently hold me by the hand—
And hear Him say "I understand!"

LAURA BOYD SHALLENBERGER

The Council was composed of four youth delegates and one adult leader from thirteen Protestant denominations in the United States and Canada; sixteen state and provincial councils; and five other agencies such as the Y. M. C. A., the Y. W. C. A.

The main theme of the Council sessions was this slogan or purpose already agreed upon by all these agencies: "Christian Youth Building a New World." Six commissions worked hard and long on the topics:

A Youth Statement of Faith and Philosophy.

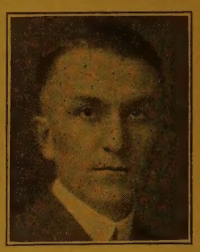
Working for Peace.

Building a Christian Economic Order.

Facing the Liquor Problem.

Extending Friendship Among the Races.

Developing a Program of Action.



P. R. Hayward

As a sort of Preamble to the reports of all the commissions the Council adopted a thorough-going statement of Christian convictions. It would do something to the soul of every church member in the world if he could read this statement in full. It contains fewer than a thousand words and yet it is packed with stirring sentences like these:

Youth Preamble

"After nineteen centuries we find the will of Christ yet unrealized. The Kingdom of love has not been established upon the earth. Calling ourselves Christians, we have not built upon the earth a Christian society."

"While Jesus taught the law of cooperation and goodwill, we live in a social order that sets every man's hand against his brother; hatreds of race and nation and class divide us."

"Professing to follow the Prince of Peace, we blindly follow the militarists from one war to another, emerging from each with ghastly losses and nothing gained."

"We do not seek to place the blame entirely on the shoulders of an older generation. In so far as we have conformed to the practices of the world about us, we have shared their guilt."

"Conscious of our failures and our sins, we affirm our faith in God and His Son Jesus Christ, Our Lord. Firm in that faith and with hope for the future, we declare our purpose to join with those who would bring this strife and suffering to an end, and build a world of brotherhood, where God-given resources are used to serve all mankind, where *cooperation* replaces *competition,* where peace abides in

place of war, and where special privilege gives place to justice and equal opportunity for all."

"For us there is no alternative: we give ourselves, and invite others to join us—Christian youth building a new world."

In regard to a Christian faith and philosophy these young people said, and it is a very significant statement: "We have been taught to repeat the familiar phrases of Christian theology but we have not been taught *how* to arrive at a satisfactory and workable philosophy which is our very own, nor have we been taught the meaning of these theological statements which come down to us from the past. Thus we find a gulf between our daily living and the statements which we use to define the truths of the spiritual life." It is to be hoped that the pastors and educational boards of all churches will take these words seriously. They were honestly and intelligently stated by carefully selected young people.

War And Peace

IN regard to war and peace, these delegates said: "We pledge ourselves in the building of a new world, not to participate in anything that fosters the spirit of war or aids in its conduct, and to undertake constructive peace action."

On the economic question, these young people commit themselves to ten "Christian Objectives" among which are these:

"Nationally and internationally planned social economy based on democratic methods."

"Social ownership and control of the means of production, distribution, systems of transportation and communication in order to substitute the service motive for the profit motive."

"Work for those who will work. Help for those who can't work. Re-education for those who won't work."

On the liquor problem they advocated total abstinence as a part of a comprehensive program of education and action.

On the race issue they also took advanced and carefully considered ground.

In regard to a program of action they worked out plans by which these ideals would become a part of the on-going program of all the agencies represented. They planned to cooperate in a series of youth conferences in sixteen large cities next November. They made plans by which they are asking thousands of other young people to share in their own program of study, thought and discussion. They do not ask that other young people, or the agencies they represent, be bound by their decisions or findings. Their conclusions are not to be quoted as binding these agencies or the International Council of Religious Education, but as the views of the delegates themselves.

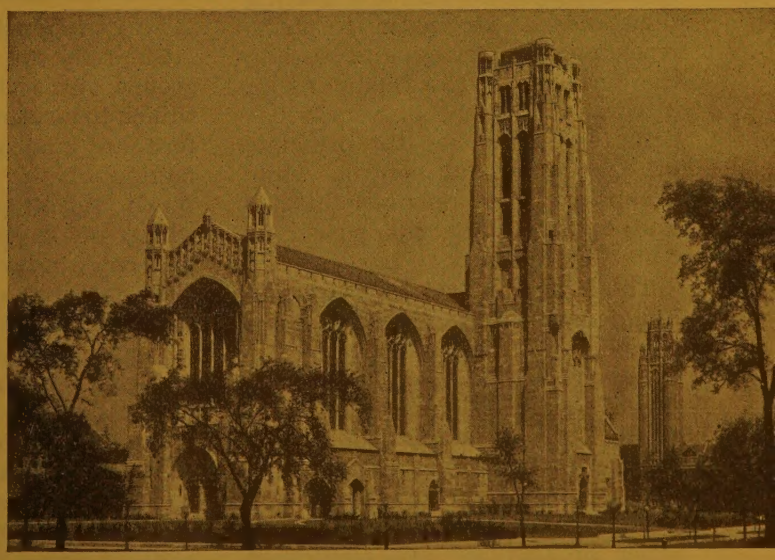
Thus, the young people of the churches are rallying in a unique purpose, to build a Christian world. They know that they face no easy task. They are aware that the cost may be high. They realize that it will not be done in a day. But they are resolved that for them "there is no alternative." And they summon the adults of the church to join with them.

Impressions of the University of Chicago Chapel

By William Sherman Minor

Inspiring Worship

TO HEAR the clear call of the Chapel Carillon after a good sleep and a refreshing shower on a bright Sunday morning; to look through an open window to the strong, massive tower which holds those huge, low-sounding bells and so many little, tinkling bells; to listen to the hallowed melodies carried far in open air; to meditate, to feel, and to think upon what is beautiful and holy: this is the worshipful attitude which the Chapel may help to create in the lives of those who live in its environment.



University of Chicago Chapel

Upon approaching the main entrance to the Chapel we find the "keeper of the door" to be the archangel Michael. He is a strong and youthful figure, a brave Prince, a challenging champion of the great cause, captain of the Lord's hosts. Above the door is the great window around which is gathered the Glorious Company of the Apostles, The Goodly Fellowship of the Prophets, and the Noble Army of Martyrs,—a symbolism of the "Te Deum," the great ancient hymn of the Church: "We praise Thee, O God — the Father of Infinite Majesty—."

INSPIRED by the "Te Deum," lifted from sole concern for our meager selves, we enter the great room, rich and warm in color, light and radiant with an atmosphere of cheer. Accompanied by the deep tones of the great organ, the long procession of robed youth, lifting

their voices in praise, led by the bearers of the stately standards, and followed by the ministers, marches through the long central aisle up into the Chancel to the "Table of the Lord," symbol of the ideal community of spirit among men. Rising above the communion table is the reredos with its lofty niches for the statues of great Christian preachers of all the ages gathered about the central figure of the Christ.

Chapel in the Community

The Chapel is an integral part of the community. It represents an adventure in religious inclusiveness under auspices not confined to any special creed or faith. Most forms of contemporary religion are represented in both pulpit and pew. Not only ordained ministers, but also laymen who have a religious message to give, are invited to preach.

Thousands of visitors attend the Chapel services, while thousands of others listen in, who look upon the Chapel as their religious institution. Among the many other functions of the Chapel, it sustains among the people of the city a mutual relationship and growing interest, which suggest the relation of a Cathedral to its community.

Student Participation

About a hundred youth, representing numerous forms of Protestantism, Judaism, Catholicism, and other religions, assist in the service of worship by ushering and bearing the standards, singing in the choir, receiving the offering, and reading the Scriptures. The Chapel as an integral part of the University has definitely abandoned the principle of denominational control, while the principle of religious interest and responsibility has been as definitely retained.

The Board of Social Service and Religion, which has direction of the Chapel and which is named by the President of the University, is composed equally of faculty and students. All questions concerning the use of the Chapel, the selection and invitation of preachers and other speakers, and the nature and order of services, are considered and determined by this Board. Dr. Charles W. Gilkey, Dean of the Chapel, has pointed out "the fact that students are represented on the Board, equally with the faculty, has already proved to be of great importance," and that "the point of view of the student body and of the younger generation has not lacked effective expression in the Board." (1)

THE Chapel Council, a group of fifty undergraduates, meets regularly throughout the year to study, criticize, and interpret the functions of the Chapel and to assist in its services.

Both undergraduate and graduate students have come together regularly in small groups during the past year, both in the Chapel and in the home of Dean and Mrs. Gilkey, for discussion of ethics, religion, and theology. Larger groups of fifty to seventy-five have organized week-end trips to some lake or country place for more extensive discussions. Other groups give voluntary service to the University Settlement.

Heathenism

Not men
Bowing humbly
Before wood or stone
With seeking in their hearts—

But men
Worshiping at flaming altars
Heaped with gold and human sacrifices
Erected to the great god:
War.

DOROTHY A. LINNEY

Contemporary Religion

But religious services, discussion groups, and social settlement work, which institutions of our day afford, are inadequate in their satisfaction of the religious needs of youth. Loyalty to some great cause which would help to support and forward whatever is best in existence does not seem to be growing in the lives of great numbers of students. The inevitable consequences are shown in their desperate struggle to live the autonomous life, a life absorbed in self-concern, a life which grows increasingly subjective, troubled and cynical, sometimes leading to complete despair and disintegration. But some see clearly the impossibility of the autonomous life, are breaking with it, and beginning a new quest. Hence, the responsiveness of many students to the newer political and economic philosophies of life, such as Socialism, Communism, the New Deal, and Fascism. Some are convinced that any merely political or economic philosophy is superficial in that it fails to discern the more profound values of existence. The responsiveness of contemporary students to merely political and economic philosophies is indicative of the failure of contemporary religion to present clearly the more profound values for which high religion stands.

New Reformation

When high religion is made vivid by those few great minds who have not been victims of some form of supernaturalism, some esoteric method for the attainment of religious knowledge, some historic scripture or creed that is not to be criticized, some fixated ecclesiastical organization, some form of denominationalism, or some inability to gain perspective toward other world religions, then youth responds with eagerness for understanding and attainment of its values.

WHEN Dr. Fosdick preached his now well known sermon on "The Unknown Soldier" to an audience of 2,200 in the Chapel a few months ago, he received during his renunciation of war unprecedented applause such as he never had experienced in thirty-years of preaching to college and university students. The crowds of students which gathered around him on this Sunday, and on other Sundays about Reinhold Niebuhr, Abba Hillel Silver, Norman Thomas, Jane Addams, and others, after the services in which they preached, are proof enough that contemporary college and university students will and do respond eagerly to preaching from men and women who are not victims of an age that is past. To get such responses as these, as well as to hear the appreciative comments of students who do not go to the Chapel, but have read an occasionally printed sermon, such

(Continued on page 12)

(1) Charles W. Gilkey: "The Chapel and Religious Life," pp. 166-167 of *The University of Chicago Survey*, Vol. X; (1933, The University of Chicago Press.)

Have Faith in Youth

An Interview With Dr. Harry T. Stock

by A. RITCHIE LOW

THERE are many books being written regarding the younger generation. Volume after volume pours forth from the printing press. And the end is not yet! Apparently folk today are interested in youth. What shall we do with youth?

Some of our outstanding leaders are giving their lives to a study of this question. One of these is the Rev. Harry T. Stock who looks at the modern boy and girl with a deep, sympathetic understanding. He was invited to come to Vermont and deliver some addresses. They made a deep impression. Those interested in the younger generation heard him gladly.

Interview

"LOOK here, Dr. Stock," said I to this leader as he was about to enter the hotel to take lunch, "there are some questions I should like to discuss with you." He greeted me cordially and suggested that we meet after the luncheon hour. I readily agreed. When the meal was over we sat down in comfortable chairs and had a real heart to heart talk.

Q. How does the mentality of the youth of today compare with the youth of twenty-five years ago?

A. The youngster of today is more sophisticated. There is no doubt about that. Moreover, he is getting old younger and is facing his problems earlier.

Q. Dr. Stock, is it your opinion that the modern Christian Endeavor topics meet the need of the average boy and girl?

A. To be frank with you, no set of topics does. I am half afraid that the tendency is to face general rather than specific needs. Too many of the topics are watered down to meet the various types of minds. The thing for a leader to do is to size up his young folk, find out their peculiar needs and then shape a program to meet them.

Q. What do you think of the criticism to the effect that the topics are far too adult-minded?

A. It seems to me that this is a just criticism. They do not ask questions as youth asks them. Besides, they are prepared by middle-aged men. If I am not mistaken, of those who get up the Christian Endeavor topics, three are over fifty, two are under thirty-five while two others come in between.

Q. What you have stated leads me to suggest that the youth themselves have more to do with the getting up, of these topics. What do you think about this idea?

A. I like it. It would seem as though this ought to be brought about.

Youth Over-Organized

Q. Has there not been a tendency to over-organize the modern boy and girl?

A. Yes, this has been the tendency, too much so. There is no use in our organizing unless we have something to organize for. Besides, I have the feeling that this has been the fault of the various high schools which also, by the way, have been taking up far too much time of the modern boy and girl. The churches have a right to a portion of their time and unless they have they cannot do their best work.

Q. You travel a great deal. Have you noticed in your travels a proneness to teach the Church school lesson rather than the student?

A. Candidly, I have to agree with you. However, progress is being made and there is less of this than formerly. Perhaps it would be better if Church school teachers would throw away their quarterlies. A teacher ought to do his own thinking. I have in mind now a girl who went to her class one day and asked a personal question, one that was troubling her. The teacher reminded her that the question asked was not on the lesson! The teacher is there to teach human beings how to live a better life and how to meet everyday problems and not just to impart information.

Q. Do too many of the old folk monopolize the various offices in the modern church?

A. I believe in giving young people representation along with the men and women. There should be young deacons, ushers, members of the board of trustees. We can't dispense with the older folk. They do good work. On the other hand we ought not to overlook the coming generation. We need the wisdom of age and the enthusiasm of youth.

Q. Won't you say just a word regarding the attitude of the young people regarding denominationalism?

Youth Not Sectarian

A. I can say this: Modern youth is not sectarian. However, there is no flaming revolt that I can detect against the denominationalism of today. To be sure, there is much local agitation but what I am getting at is this: I can detect no big, well ordered drive against the various Communions.

Q. What do you think of Judge Lindsey's book, The Revolt of Youth?

A. Many of the facts contained therein are true. I am not certain that either mothers or fathers know what is going on in our land. Nevertheless, I am persuaded that Lindsey, because of his constant association with the delinquent, assumes that those brought before him are representative of the average boy and girl. I do not so believe. Judge Lindsey looks at the modern boy and girl through red spectacles. No wonder then, that he sees red!

Q. In our working for youth is there not a danger of our neglecting the old folks?

A. Yes, particularly the young adults. I believe that those between twenty and thirty are being too much ignored. I want to say that unless we do something for our adult groups we are going to have little in the way of leadership for our work with youth. Let us not forget that the old folks were the ones who often were responsible for our having a church roof

over our heads. Please emphasize this.

Q. Dr. Stock, won't you mention some good books dealing with the boys and girls of today and their problems?

Good Books

A. There are so many. Here are one or two that I have found helpful: "What Ails our Youth"? by Coe; "Adventurous Youth" by Hunter; "Adolescent Psychology" by Hollingworth and Van Water's "Youth in Conflict." (I might add to the list Dr. Stock's own book which he modestly did not mention: "Church Work with Young People.")

Q. These are good books, I have no doubt, but they are for leaders. Won't you name some for the youngsters themselves to read?

A. Gladly. I recommend "Talks to Young People on Ethics" by Wilson; "Youth in Quest" by Mrs. Overton; "Ruth Talks It Over" by Vincent; "Science in Search of God" by Mathers.

Q. Are we not at a disadvantage in dealing with youth as compared with our forefathers? They spoke with a note of authority. They believed something. Is not this position a disadvantage?

A. Yes, it is, but it is one that will pass. The disadvantage is just temporary. The modern generation is going to do its own thinking. It is bound for the same harbor but is taking another route. I have no doubt as to the outcome.

Q. Are our youngsters as irreligious as they are sometimes painted?

A. They are not unlike us adults. Many are not antagonistic but just plainly downright indifferent. The world is moving fast and some do not look to the church for guidance. But the outlook is encouraging. Our summer conferences for boys and girls are doing splendid work. The response has been splendid.

How About Beauty?

Q. Youth loves beauty and rhythm. Does not the altar and chancel make more of an appeal than the drab, bare box-like meeting house?

A. I quite agree with you. However, they, the boys and girls of today, ought to be taught the meaning of these things. Undoubtedly youth likes the chancel and altar better than the old-fashioned meeting house.

Q. Is there any danger of our young people's societies considering themselves as distinct, thus becoming separated from the local church?

A. Yes, there is. Ministers would be well advised to guard against this. They ought to be regarded as part of the church just as the other societies are.

Q. But, Dr. Stock, isn't it true that you have in mind the city church? The same is not true of the rural church. Unless the old folks came and helped things, some of our societies would die.

A. Perhaps I ought to have made some distinction. But whether a church is a city or cross-roads meeting house the old folk ought not to try to run things. Let them be silent participants in what the boys and girls are doing. But some people just don't know when they have ceased to be young!

THIS was the last question in my notebook so after having thanked him for his kindness, like the proverbial Arab I silently stole away. Dr. Stock gave me the impression of one who is earnestly striving to meet the needs of modern youth. Many perplexing problems confront us today but so long as we have men like him with us there is no need for despair. For myself, rather do I thank God and take courage!

Impressions of Chicago Chapel

(Continued from page 10)

as the great one delivered by the late Professor Paul Shorey, his last public utterance; [2] as well as to witness a group of students, from various departments of the University, lying beneath the stars above a moonlit lake, gathered about Professor Wieman asking him questions about God, is to catch a glimpse of the possibility of a new awakening in religion, a new reformation.

[2] Paul Shorey: " A Lay Sermon," The Atlantic Monthly, June, 1934.

Poetry For The Literate

Rock and Shell

By John Wheelwright,
Bruce Humphries, Inc., Boston

"I WRITE for people who know how to read, I write for the literate, who read aloud with wide open eyes . . . for people who are entertained by the dictionary and who read, not to rest, but to restore." The counsel implicit in this pronouncement will aid the reader to solve some of the difficulties in this collection. For many of these poems are exceedingly hard to understand and will make little appeal save to those who bring their intellects as well as their emotions to the reading of poetry. Yet the difficulty of these poems does not result from any lack of clarity in the author's thoughts, any conscious obscurity of phraseology, but rather from the intricacy of the emotions and ideas and the pertinacity with which these are pursued.

ANY Southerner or Midwesterner will understand completely the grim pastoral "Plantation Drouth"; any radical will sympathize with "Salvation Army Girl." There is an ironic humor in that running comment on the contemporary scene, "Gestures to the Dead"; literary history is preserved in the epitaphs for Hart Crane and Harry Crosby; two long poems are based on early Christian legends; the lyrical qualities of "Seed Pods," "Why Must You Know?", and others, give wings to their philosophy.

The Communist literary critic, Granville Hicks, recently described John Wheelwright as one of the last surviving disciples of T. S. Eliot; Wheelright disclaims that allegiance in two brief lines: "Classicist, Royalist, Anglo-Catholic, long names for the four letter word, a snob." An architect by profession—which training appears in the structure of his verse; a nephew of the late Bishop Phillips Brooks, and a High Church Episcopalian—a sub-deacon; John Wheelwright has in the last two years devoted himself, aside from writing, chiefly to soap-boxing and organizing for the Socialist Party, particularly among the unemployed — he has

(Continued on page 14)

A Spring Leaf From a Minister's Diary

by JOHN CLARENCE PETRIE

TUES., May 15: Up at 6:30 and at my Quiet Time. Copied out a paragraph from Allen's "He That Cometh" in which he insists that worry, fever and fret are really symptoms of sin. Said Allen, "It is the favorite device of the devil to lure us into complacency with such loveless lives, by persuading us that the worry and resentment which distort our vision are not a symptom of sin, but are a permanent part of our temperament." I do know how readily we all of us make our temperament an escape from duty, an excuse from being our best. This book of Allen is an attempt to take the Sermon on the Mount with much literalness. It assumes that we can and ought to love our enemies as well as our friends. If we find ourselves unable to love certain people, to cooperate with them, if we harbor ill feelings against them, speak against them, fail to lead them to God, there is some sin in our souls of which these failings on our part may be but the symptom.

Only yesterday a woman came to consult me saying she knew she was crazy. She could not find God, she could not keep her mind on her housework. She traced her failings back to a time when she left the Catholic school to go to public school. From then on her work became hard, she suffered intermittent breakdowns, her mind would refuse at times to function clearly.

PSYCHOANALYSTS insist that her trouble is purely emotional and that she must throw herself into her work. But that is precisely what she cannot do. I incline to doubt that the reasons she gives for her breakdowns are the real ones. Does sin lie at the root of her trouble? According to Allen all is sin that keeps from our lives the love, joy, peace of the Holy Spirit. It is a different definition of sin from the ordinary. Indeed he tells us that the sins of drink, sex, gambling, are given entirely too much importance so that many come to identify sin solely with them. And he is right here if Christ was right—for the Master certainly scored the respectable sinners. After all, gross vice is usually a symptom of something else. The remedy here as with all other forms of sin is not in saying, "Thou shalt not." So went the old Law and so it failed. St. Paul is the classic example of the failure of ethical codes. Paul did not grudge the things he had to give up to possess Christ—indeed he counted them as nothing compared with the unspeakable riches of Christ in his heart.

So, I take it, that if the psychoanalyst is right, and my woman confidant has no organic brain trouble, then her solution lies not in throwing herself into her work but in surrendering her life to God.

OUR psychologist would call this using the law of reversed effort. Some of us in this day and age are so much the victims of scientific tyranny that we perk up and smile happily when we find that something labeled scientific agrees with something that religion knew long before the word science was invented. This law of reversed effort is a case in point. St. Paul knew nothing of psychology as we think of the term; but St. Paul did make the surrender of all his life into the hands of the ALL. And he found things being done for and through and with him that he failed at back in the days when as an orthodox rabbi he tried to lift himself by his own bootstraps.

I wonder how many of the severe critics of the Oxford Group have tried the morning Quiet Time? Its very essence is this daily practice of surender of everything into the hands of God. I would suggest from my own experience that the critics might well try the experiment for a time. They might find much good in the Group idea. As for their criticisms, they might be needed in the Group to bring about certain changes. After all, the members of the Group lay great store by the guidance of members. Criticism growing out of Quiet Time would eventually be noticed and obeyed. Indeed the present increased emphasis the Group is laying on the Social Gospel is a sign that new members have come whose minds were already trained in the social implications of Christianity.

RAIN all day. No ball game in the afternoon. I took my wife to see Wally Beery in "Viva Villa." I was much impressed by the contrasts drawn in the picture between the dirty, starved, vicious Mexican peons, and the well groomed, highly cultured landowners and their families whose culture lay upon the backs of the poor. It made me think of the plantations in Arkansas and Mississippi where the day workers are paid 75 cents a day. On this they raise large families. Raise them, but how? In many cases the children cannot go to school, for lack of clothing and transportation. They are full of malaria. But up at the big house there is culture and refinement. The daughters are educated at Eastern finishing schools and travel afterward in Europe. They are debs and make successful catches. The sons run to hounds and drive high powered cars and airplanes. They all run up to New York occasionally for opera and concerts. They drawl delightfully in Southern accents, and Northern visitors are charmed by their culture, their hospitality.

AS I sat through the Villa picture, seeing the peons rising up against their masters, burning, pillaging, robbing, I wondered! As coincidence would have it there was a news reel on the same program showing the heir to the tobacco fortune of 25 millions of dollars trying out some of his trotters. A boy inherits 25 millions for which he never contributed one lick of work and service, while American peons, living as many as 9 in a one room shack, raise a family for working from sun up to sun down for "six bits" a day!

Will there be a bloody revolution against this sort of thing? I fear not. Revolutions are never success-

ful without an army. Napoleon had an army; so did Lenin, so did Mussolini, so also Hitler, and so also the Mexicans. In our country any real revolution would be quickly put down by the federal forces.

Meantime half the people in the South earn $300 a year! And the manufacturers wonder why they cannot sell the goods in their warehouses. One man in Memphis told me his "niggers" have no clothes and need none. But he was not thinking of what a difference it would make in the New Deal if every Negro and every poor white in the South were suddenly to have $25 a week income. Overalls and a shirt are all the farm worker in the South has. Maybe they are all he needs—but until he needs more and can buy more recovery will not be permanent. Nor ought it be, if I read my New Testament correctly.

Romance of Labrador

Sir Wilfred Grenfell known for his forty or more years on the Labrador has just published through MacMillin and Company, New York, "The Romance of Labrador," one of the finest books about Labrador or any other country. Beginning with the pageant of "The Rocks" and closing with the pageant of "Forty Years and After," he sees the whole range of interests as one "pageant" after another.

THE wood-blocks heading each chapter and the thirty-six beautiful full page pictures taken specially for this excellent volume allow the reader to browse through an extended arm-chair visit to this amazing "land that God gave to Cain."

Dr. Grenfell is too well-known to need introduction to American or British people. His life has been given in human sympathy and service to the people of Labrador. This book stands as a record of many months and years of gleaning in the experience of travel, medical care, hospital planting, hunting on the rockbound coast; and he brings back stories of human need, Indian lore, Esquimaux stories, historical references to the Vikings, the French, a whole chapter to the work of Moravian Missions as interesting as it is remote, to whose efforts he pays high tribute. The tale of Moby Dick and the whales of the "Undersea pageant"; the three kings—Salmon, Herring and Cod—give one a fine idea of the scope and extent of the author's wide range of interests. His story of the "Little Brothers" animal life filled with human tragedy and need, bring one up short as he describes man's inhumanity to the animals of the Labrador in the fur trade and the almost human side of the "Husky." He pays tribute to the dog as man's best friend on the Arctic and the which is too often left out of such "pageantry."

The Hudson Bay Company is as thrilling to follow as a far-flung empire and almost as important. Lasting for years as a self-contained worker in northern miracle of success it tells more by what is left out than what is included.

Liberty College

In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. community and federated churches, community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT
American Representative
Liberty College
Longview, Washington

HE says of the dog: "The dog's uncanny ability to find their way suggests a sense unknown to man." Can this be the dog's spiritual perception? He will take a bee-line trail for home through blinding blizzard and home he will come!

While over-enthusiastic in his claims for the future of the Labrador, we yet agree with the author that the half has never been told nor all found out concerning a land which is not north of London in latitude and most of it not colder during most of the year than Scotland.

His experiments in plant life and vegetable growth and the ease with which these are produced brings fresh heart to those who wish vegetables with a fish and "blubber" diet.

HARRINGTON Hospital, St. Anthony Hospital, and the work of the International Grenfell Association known to so many of us through personal contact with their sales and the presenting of Dr. and Lady Grenfell, give a small picture of the beautiful life of this modern Christian Apostle and physician who came "healing" both those at once who needed him in Labrador and those who "beholding afar off" have been influenced by "deeds both great and small" of one who was knighted by the Christ long before Great Britain set her seal of Royal favor upon his efforts.

You cannot afford to miss what to us has been the best descriptive book of the season and which is as artistic as it is human in its appeal. R. E. S.

(Continued from page 12)

been arrested for picketing—and is at present organizer of the Boston Local; all these varied interests lend breadth and color to his poetry.

THOUGH the reader will be forced to employ intellectual drill and dynamite upon the rock and to dive deep into the ocean for the shell in this beautifully bound and printed volume, he may find that the one will be more richly loaded with ore and the other more often nacre than would rock and shell more casually accessible.

KENNETH W. PORTER

The Story of Service

Community Center

Fine activities have been going on out at the Community Center Foundation at Orland Park of which Paul T. Sanders is director. Each Thursday evening those who are interested in the spirit and work of the Foundation meet to think through the underlying philosophy and how it may be more vital in daily lives in integrating Christian principles into every life situation. During the early spring a course was given by Emerson O. Bradshaw, director of the Chicago Council of Christian Education, on "The Message and Program of the Christian Religion." In the belief that there is a great power in the mutual sharing of problems and ideals a small group of ministers held a three-day retreat recently at the Center. The Music department held a Mother's Day tea musicale with 45 guests from the surrounding communities present at which time the piano, which had been given by a friend and tuned for the occasion by another, was dedicated. The Craft department is giving instructions in weaving on the hand looms. The Farm unit has been hard at work and in spite of the dry weather certain crops have developed. A Trailside Museum to provide a history of the section in specimens of stones and wild life is being contemplated.

* * * * *

Church Near Zoo

Visitors to the new Brookfield Zoo in Chicago, by way of the Hollywood entrance will find a non-denominational church in Hollywood. The Hollywood Community Church uses the attractive community house, which provides a center for all community activities. W. A. Christian, Jr., is the minister of the church. Mr. Christian studied at Oxford University and at Edinburgh, Scotland. He lately was in residence at Chicago Theological Seminary.

Passion Play Exhibit

A life-sized display of scenes from the Passion Play in wood carvings was done by Noah Weise shortly after his family moved to America from Oberammergau. A lecture is given with the exhibits. The display is on the second floor of the General Exhibits Number 3 at The World's Fair.

* * * * *

United Student Work

United religious work is done at Cornell University entered into by several denominations. Secretaries are in charge and a varied program of religious work is carried on. The significant factor is that in all these enterprises there is joint participation by members of all religious groups. Barnes Hall is the headquarters for all. Something real has been accomplished by presenting a united front for spiritual action.

* * * * *

New United Church

The United Church of Norwood (Mass.) Interdenominational is the new name for the new united church which has just been organized at Norwood, Mass.

The constitution was ratified unanimously by both Methodist and Universalist churches in April. The new organization has been incorporated. The two ministers were retained until August 1st. Mr. Ayres, pastor of the former Universalist church, is supplying while a brother minister is in Europe. Rev. P. W. Bishell was the pastor of the Methodist church which merged to make this another new United Church. A minimum salary was voted at the time of the merger and the church promises to go forward to a very bright future.

* * * * *

Music Help

"Church Music and the New Leisure" is the title of a new booklet put out by the National Recreation Association. It sells for only ten cents and provides wonderful suggestions for leaders of groups in this new found age of leisure.

Crisis Material

Crisis Leaflets may be secured from The Methodist Social Service Federation, 150 Fifth Avenue, New York. These leaflets are creating a considerable response both among discussion groups and in the public press.

* * * * *

Cokesbury Stunt Book

This book issued on July 2nd by the Cokesbury Press, Nashville, Tenn., is a worthy second volume by the same author, Arthur M. Depew. He finds fun in many places and the stunts are not too hard for the average person while plenty complicated in the longer ones to demand some thought and action. Here young people will find fun galore and plenty to while away pleasant evenings throughout the whole winter in good fellowship at social gatherings. While some stunts are old the book is filled with new ones to the number of 600. It sells at a price that should keep any social committee of youth club, church school, camp, or adult group supplied with new ideas for months to come.

* * * * *

Union Accomplished

The newly constituted General Synod of the new formed Evangelical and Reformed Church was held June 27th in Zion Church, Cleveland, Ohio. June 26th saw the consummation of the uniting of these two major denominations. Dr. Samuel Cavert of the Federal Council of Churches represented the goodwill of all other churches in the United States. The combined membership of the new church will be about 625,000.

* * * * *

Theme Song

Grant Community Church, Grant, Michigan, has a theme song for their Church School. This church is active in many social enterprises in the community. Ashland Folk School is located here.

Summer Pleasure

Westminster Lodge at Saugatuck, Michigan, offers a varied program for youth at inexpensive rates. The program for this summer runs well into September. The Tuxis Camp Conference will be held July 30 to August 11. R. A. Walker is the resident Manager and Host.

* * * * *

Attention Teachers

National Recognition Day for Sunday School teachers will be held on Saturday, October 6. Plans are being entered into by many religious leaders to celebrate this event as a civic occasion in local communities. Further information regarding suggestions in organizing the day and arranging the program may be obtained from the American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa.

* * * * *

Colonial Church

Preliminary plans for a new church of colonial design were submitted to the congregation of the Winnetka Community Church, Winnetka, Illinois, the first Sunday in July. William D. McKenzie, chairman of the Building Committee, spoke of the plans for the new building and the church ordered the Committee to continue with the plans. The architects are Aymar Embury III and John Leonard Hamilton. Samuel Harkness formerly of Kansas City is minister of this church. Dr. Harkness is spending his vacation in Colorado.

A Rare And Valuable Book

A limited edition of Matthew Merian's "Icones Biblicae," originally published in 1625, is available at a price within the range of all. Each of its 189 pictures is the work of a master artist and engraver. IT IS THE ONLY COMPLETE STORY OF THE BIBLE IN PICTURES. Children and adults will find this book equally fascinating and helpful.

Send 50c, at once, to

J. NESS,
16 Henry Street, Palisades Park, N. J.,
and receive a copy postpaid.

150 Years

New Brunswick Seminary (Reformed) celebrates 150 years of history October 2 and 3. An historical address will be given in the chapel.

* * * * *

New Paper

The Church Federation Field is the name of a new paper which made its initial appearance recently. It is directed by the Field Department of the Federal Council of Churches and edited jointly by Ross W. Sanderson and Irvin E. Deer. Mr. Sanderson is Secretary of the Baltimore Church Federation and Mr. Deer of the Kansas City Council of Churches.

* * * * *

United at Dam

Dr. Dinsmore recently visited Boulder City and in speaking of the success of the United Church there says: "At the Christian Endeavor meeting 42 young people came together. They were as fine as I have ever seen any where. Voluntary prayer and participation was in earnest. The laymen told of the fine spirit of fellowship which exists. Mr. Stevenson the pastor seems to be the right sort of a man for this kind of work and is apparently very happy in his work." This church started interdenominationally two years ago for the families whose fathers are helping build the big dam.

* * * * *

In Memoriam

The decease of Rev. Milton S. Littlefield, D. D., removes one of the foremost figures among American hymnologists. He is best known among the American churches through his book "Hymns of the Christian Life." This fine hymn book for interdenominational use appeared in February, 1925, and has gone through a number of editions since then. Dr. Littlefield was also the editor of other hymnals, including "The School Hymnal" and was engaged at the time of his death in still further contributions to American hymnology.

During recent years he has been pastor of a community church known as Union Evangelical Church, which was located at Corona on Long Island. In this church he was greatly beloved, and when he was no longer able to serve the church they made him pastor emeritus with a pension for life.

Dr. Littlefield was 70 years of age at the time of his death and up to the last year had been one of the hardest working ministers in America. He conducted many tours through Europe. It was on a mountain-climbing expedition that he acquired the heart lesion which was the cause of his death a year later. The most interesting of Dr. Littlefield's tours was one in which he went through Europe looking up the homes of celebrated hymn writers. Dr. Littlefield organized the stereopticon lecture on the basis of this trip.

It was said of an ancient patriarch, "Thou hast anointed him with the oil of gladness above his fellows." Dr. Littlefield had a most gracious sense of humor, incisive and kindly. He had a deep interest in common people and a genuinely evangelical experience of the Christian religion.

* * * * *

Baccalaureate

Rev. Oses T. Mendenhall, pastor of the Community Church at Gilman, delivered the Baccalaureate sermon for the graduating class of the Gilman high school. Mr. Mendenhall was a former superintendent of the Iowa Friends Yearly meeting and has brought to his work at Gilman a strong foundation of religious experience in a variety of fields and work. He is meeting with good success there.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

Youth Topics

July 29, "Great Missionary Hymns and their Challenge" Isa. 42:1-4. Here is a subject for a fine song service. Invite a special musician to talk on hymns. Ask your minister for a good book telling the stories of some of these songs. Special music from members will add much to this evening.

August 5, "This is My Father's World" Ps. 19:1-6. Young people just out of college and waiting for a job may find this hard to believe. Why not discuss it from the angle of those who out of *experience* find it the Father's World. Sharing your faith in God's care will help much.

August 12. "Nature as seen by Psalmist and Scientist." Ps. 8:3-6. Let your science teaching in High School bring out the points here in which the aeons of time point to a Creator who in intelligence and through laws brings about important evolutionary changes. This will find reinforcement in the Bible by showing back of it all "One who in holy love creates, sustains and orders all."

August 19. "What have I worth sharing with others?" Acts 3:6, 8. We are learning the necessity for "economy in the midst of plenty." Can luxury be condoned in the face of the needs and hunger of thousands? Share your goods, your cheer, your inspiration, share above all your faith in Jesus Christ who was the world's "greatest Unselfishness."

August 26, "What are the qualities of a true gentleman or a lady?" Col. 3:12-17.

Our religion may be expressed in the way we treat politeness as if it were not put-on by a mask of assumed goodness but as if it came from a well ordered life. "Reverence for personality" which is the mark of a Christian according to Albert Schweitzer, that famed missionary, will come out in the attitude of mind and life which we show to others. Do not be too "frank." The tact of a sincere politeness makes the true gentle soul. Emily Post has helped many a young person to remember some things, once learned which are hard to forget.—(International C. E. topics. Boston.—R. E. S.)

Pith And Point

"The most effective weapon of the church in the campaign against the unnecessary evils of society, her one great instrument for bringing into play some measure of true justice as distinct from ruthless law of competition and from equally ruthless will to power of the proletariat, is through the restoration in the individual human soul of a sense of spiritual values."—Dr. Paul Elmer More, Author of "Christ, The Word."

* * * * *

"Eleven students recently arrived from Turkey; they might be called literally an importation. Already they have exported to Turkey enough goodwill to stabilize Turkish-American friendship for a generation. They were met by friendly Americans at the pier, welcomed by genial cosmopolitans at Cornell University; they have been guests in private homes, entertained by Rotary, coached in English, photographed and interviewed. Back to Turkey have gone letters, photos and newspaper articles. There you have a non-taxable, intangible export, of lasting value."—Charles D. Hurrey via Radio.

* * * * *

"We invite the people of the churches of the world to join with us in proclaiming anew our citizenship in a kingdom that is without geographical or racial divisions. At a time when nationalistic loyalties are being accentuated, we should call upon all Christian people to bear witness to the imperishable truth that in Christ they have fellowship that is world-wide."—Message To Christians of All Lands.

* * * * *

"I am not one who believes for a moment that this emergency is over. How can it be over with 4 million families, perhaps 18 million persons, dependent upon relief? This is the first administration in the history of America that makes its first purpose the security of all the people."—Harry L. Hopkins, Federal Relief Administrator To Social Workers (6,000 strong) Kansas City, Mo.

The Sin of Absurdity

By Cliff Titus

The church has spent many hundred years condemning sins of the flesh. It is important, of course, to consider the sins of the flesh, but such sins do not really require major emphasis because they are so apparent and are so sure in their own punishments.

The church is not weak today because of the sins of the flesh. The church is weak because of its own sin of absurdity. It is conceded that ridicule is the most deadly weapon against any cause—that is, if the ridicule is based on facts. And the church stands in an absurd position which subjects it to ridicule.

It is utterly absurd for the church to preach universal peace when it, itself, is divided up into about 200 warring sects.

It is absurd for the church to rant about the evils of a competitive system when it, itself, is engaged in the most ruthless competition, each trying to outdo the others.

It is absurd for the church to rave about vested wealth when it, itself, is trying by every hook and turn to build up its own financial interests and power.

It is absurd for preachers to talk about "cheap politicians" which are just job seekers when many of them are openly fighting a united church that would mean the loss of many jobs.

It is absurd for preachers to tell capital and labor that they should dwell together in unity when many of them are doing all in their power to keep the church, itself, from getting together.

It is absurd for ministers to talk about the waste of competition and war and selfishness when they, themselves, are keeping alive a religious system that wastes more money and manpower and moral force and brotherly spirit than all other systems.

Yes, the greatest danger to the church right now is that danger growing out of its own sin of absurdity. A divided, competitive church is ridiculous, absurd, sinful—and perhaps futile.

Religious Digest

Rural Community Parish

Agricultural Missions Notes quotes the following interesting item from the printed report of Dr. Butterfield "The Rural Mission of the Church in Eastern Asia" describing a rural community parish: "Without attempting to frame a scientific definition it may be said that it will consist of a geographical area inclusive of those villages which forms, through the actual habits of people, a rather natural local grouping of villages. For example, in some parts of China one will find repeatedly a group of perhaps ten to fifteen villages, the inhabitants of which habitually and with a considerable degree of regularity visit a central market town. As a rough measure of the size of this area, there was an inclination to agree upon habitual walking distance, and that in turn seemed to be a rule in the neighborhood of 8 to 10 li, or two and one-half to three miles in radius. Such a rural community parish would therefore occupy an area in the neighborhood of five miles in diameter and contain from 25 to 35 square miles. The boundaries of course have to be locally determined in each case, sometimes arbitrarily. The population of such areas varies widely, but apparently will range from 10,000 to 15,000 people."

* * * * *

The Community Church Movement

THE announcement is made in the May 19 issue of *The Christian,* the liberal fortnightly journal published by Burris A. Jenkins, that this paper and *The Community Churchman,* organ of the group of congregations which are identified by the paper's name, will merge their subscription lists and will henceforward publish a new fortnightly named *The Christian Community.* Its editor will be Richard E. Shields, executive secretary of the Community Church Workers, with Orvis F. Jordan, Burris A. Jenkins, and Joseph Myers serving as contributing editors.

This merger signalizes in a very real sense the coming of age of the community church movement. Like it or not, approve or disapprove as we may of its background and general theology, it would be deceptive and futile to deny that it is with us as a very present and vital religious force.

* * * * *

Opinions will differ concerning the importance of the contribution which the community church movement has to make to Christendom. Numbers of our people are in sympathy with its general principles and aims, and some have completely identified themselves with it. Others feel that it is far too lax doctrinally, that it is a divisive rather than a unifying force, and that it is too largely composed of liberals to offer much to more orthodox Christians.

To our mind the greatest danger of the community church movement lies within itself—in the possibility that it may be tempted into impatience, that it may not be satisfied to work quietly as an association of Christians from many denominations, that it may organize itself too rigidly, that it may seek a short cut to influence through the fallacious policy of duplicating or enlarging on its own account the missionary, educational, and publishing enterprises of the communions already in existence—in short, that it may finally become, whether it admits it or not, just another denomination.

* * * * *

We cannot suggest too strongly that if the community church workers have any valuable contribution to make, they can make it only as they remain members of their own religious bodies even if they work with one another in a fellowship which crosses denominational lines. If they do that and their position is good, they will make their way—and not all the antagonism in the world will defeat them. But if they permit themselves to be drawn out into a new and separate group, then they are lost, no matter how fine their theories. Their work is the work of influence, not of organization.—The Christian-Evangelist.

More Silence

Seeking the Living Way, A Guide for Young People in Their Personal Worship, edited by Roy A. Burkhart, published by the Abingdon Press, a little book which sells for fifty cents, is an exceedingly valuable publication for young people. It abounds in pointed inspirational thoughts, prayers, poem meditations, scripture quotations and is organized in twelve units, one for each month, breaking up into four subdivisions each, comprising a

SOUND

WHAT should I hear! Discordant echoes ring!
The harsh and raucous rasp of riveting
Will split the clouds and jar the street below,
And to the idle eye a nave will show
Wherein some day a vested choir will sing.

In this same spot the voice of peace shall bring
New strength to those who falter, wearying,
And in the hallowed hush I scarce can know
What sound I hear.

A greater sound, a quiet sound will spring
From psalms of praise, from songs of wind and string
By dusky, sifted light or candles' glow . . .
The Infinite attunes my being, so,
To higher realms transported, listening,
What sound I hear!

BURNHAM EATON

We believe the book measures up to this objective as it is brim full of most inspiring selections well arranged so that a young person may turn to almost any page and find a helpful thought for use in meditation and private worship. We would strongly recommend the use of this material to anyone who wishes to make more of the place and power of creative meditation in daily life.

EMERSON O. BRADSHAW

Pure Religion and Youth

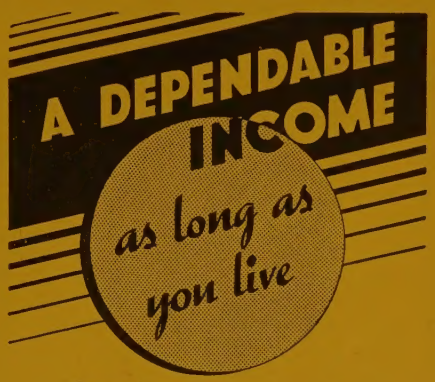
(Continued from page 7)

It was a social experience, something that could change not only the character within but society without, that could change the individual and could build a new social order, something that was both personal and social, inward and outward, to make a man right with God within and with his fellowmen without, that would send one out to love God and his neighbor, that could not only, as Jesus did, lay his hands on the heads of little children, a personal act, but challenge the money changers in the temple, a social act, for that evil that was destroying humanity faster than he could save individuals one by one—a whole gospel all the way, personal and social.

I see no hope for the world save as we get back to one indissoluble, undivided, whole gospel that is both personal and social. The church began in a masterful way but it came into alliance with war and as Mr. Lecky, the historian, said, religion had followed so many wars, blessed so many wars, that religion became a part of war. Then religion came into alliance with slavery. Ultimately it worked to free the slaves, but that was eighteen hundred years later. After 1860 a certain denomination sent out the word that the divine mission on earth of the church was to justify slavery as a divine institution. For eighteen hundred years organized religion came into alliance not only with war and slavery but with the economic order and capitalism in the industrial life.

We have made a mess of things and no wonder that young people are disillusioned and cynical and their ideals destroyed by that war that destroyed the old world. I don't wonder that many of them feel that way. But, my friend, you can no more escape religion than you can escape the bloodshed of the world, or the rays of the sun, or than you can escape the atmosphere that presses upon you. It is inescapable in human life. They escape the word "religion." They try to persecute and stamp it out, but their very system of communism is a kind of religion. They have appropriated at least twenty elements from our religion. They have their missions and their service and their sacrifices and in about twenty elements they have adopted, consciously or unconsciously, a kind of religion. As a religion it is a pretty poor kind, because it tries to leave God out. You know, some people know God but don't know his name. Some have a Father but they don't know him. They are prodigals in the far country who have forgotten their Father.

I don't know your creed. I don't know whether you belong to church, but I ask you this? Have you found the vital heart center of life that adjusts your life and relates it to its source and to its end, to God within and to your fellowmen without? Have you found the center and source and satisfaction of life? Have you found the gospel, personal, universal, satisfying, social, that can make your life whole and abundant in the character of service of which James speaks when he asks "What is pure and undefiled religion?"



from an
ANNUITY AGREEMENT
of the
American Bible Society

. . . and the satisfaction
of sharing in distributing the Bible in more than forty countries and in nearly 200 languages.

Write for Booklet C C

AMERICAN BIBLE SOCIETY
BIBLE HOUSE, ASTOR PLACE
NEW YORK CITY

Partners in Play

To offer activities which young men and women can enjoy together is the purpose of this booklet. Games—parties and socials—dances—hikes and outings—swimming and water sports — arts and crafts — music—drama—discussion groups and study clubs are all presented, together with principles involved and the organization and administration of the program.

Price $.75

National
Recreation Association
315 Fourth Ave., New York City

THIRTIETH YEAR
MAINE SEA COAST MISSION

Undenominational. Ministering to social and religious needs of the people living in isolated places on the coast of Maine.

Depends entirely upon voluntary gifts for support.

Commended by Community Church Workers of U. S. A.

Address
REV. ORVILLE J. GUPTILL
Superintendent
24 Ledgelawn Avenue
Bar Harbor, Maine

Lingnan University
(Canton Christian College)
Canton, China

CENTER for higher Christian education for South China. Serves a population of 50,000,000. . . . Undenominational. Capstone of education for all missions alike. . . . Comprises: Model Primary and Middle Schools at strategic locations, and a University, including colleges of Arts and Sciences, Agriculture, Business, and Engineering. . . . Unique measure of Chinese financial support, which carries entire budget of Primary School and Colleges of Engineering and Business, and much the larger part of all other divisions. . . . Ideal of international cooperation for Christian ends.

Recommended by the World Service Commission of Community Churches.

TRUSTEES
150 Fifth Avenue, New York City

Mr. Fleming H. Revell, Jr., Treas.,
AMERICAN MISSION TO LEPERS, INC.
Room 1118-S; 156 Fifth Ave., New York

Yes, I am willing to give something, toward the relief of lepers, so that none of the patients need be turned out of the hospitals!

I realize that the need of support is urgent—after four years of depression.

I am happy to enclose $..... to help the destitute and suffering lepers.

Name .....

Address .....

.....

MISSIONARY EDUCATION MATERIALS

Books
Maps
Plays
Pictures
And other teaching materials

Interdenominational publications of the highest educational standard. Write for free catalog.

Missionary Education Movement
(Friendship Press)
150 Fifth Ave., New York

Inquire About CHRISTIAN UNITY IN ACTION

Under the Auspices of the

Board for Christian Work in Santo Domingo

at their office

254 Fourth Ave., New York City

An undenominational evangelistic, medical, educational and social service to a foreign but near-by people; endorsed by all who know it.

Save the Children Fund

Working among the underprivileged children of the Cumberland and Blue Ridge mountains. Has four stations, ten sub-stations. Emphasizes health, schooling, self-help. Kept 1,500 children in school last winter; fought pellagra, under-nourishment, furnished clothing, seeds, garden supervision, jars for canning. Has hearty cooperation of teachers, community leaders, ministers, etc.

Member International Save The Children. Has more than 11,000 contributors. 156 Fifth Avenue, New York, N. Y.

Near East Foundation

2 West 46th Street, New York

A non-denominational organization which demonstrates and adapts to Bible Lands the best of American experience in health, rural betterment, leadership training, religious cooperation and child and community welfare.

Sends trained personnel to work with the people of Palestine, Syria, Bulgaria, Albania and Greece.

Supported entirely by voluntary gifts from individuals and organizations.

Administers trusts, legacies and annuities as specifically designated.

Endorsed by the 1932 Convention and included in the approved list of benevolences of the

Community Churches

Announcing--

CHARACTER

A new magazine in a new field. Brings to you in usable form the best thought and research in the field of character building. Invaluable for teachers, leaders and students.

Five issues yearly; first issue, Sept. —Oct. Subscription price, $1.00 per year. Please mail your order early, as issue will be limited. Just place one dollar (currency, money order, check) in envelope and mail today to

CHARACTER
59 E. Van Buren St.
Chicago, Ill.
Published by
The Religious Education Association

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

"LARGEST DOLLAR VALUE IN RELIGIOUS JOURNALISM"

Three Years $2.50

"Read from Cover to Cover."

We wish to have samples..... ☐
I want every issue, here's my dollar..... ☐
More power to you—send five subscriptions as gifts as attached. $5.00 enclosed ☐
Send my minister the paper regularly. He ought to have it. Enclosed $1.00..... ☐
I am too busy to read. Take my dollar and send subscription to.....
..... **Here it is** ☐
Name .....
Address .....

Issued Twice a Month (Except Summer) $1.00 per year

THE CHRISTIAN COMMUNITY
Richard E. Shields, Editor
1302 Chicago Temple
77 West Washington Street **Chicago, Illinois**